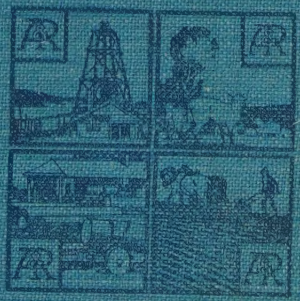
MOTHER LORE

By MAYBANKE ANDERSON
(Mrs. FRANCIS ANDERSON)



[illegible]

Digitized by the Internet Archive
in 2026

https://archive.org/details/motherlore0000unse

MOTHER LORE

"In the child the better impulses still predominate. Hence the enthusiasm of the young, and the bliss of the childish heart. But the world makes its claims; hard necessity asserts itself, the evil example of others is contagious, what is base and selfish is pampered, what is noble is mocked at and ridiculed, forced back into the recesses of the heart. Good intentions are often misunderstood, and the impulse towards the good, the true and the beautiful becomes stunted."

Love and pleasant memories
from M. A.

MOTHER LORE

BY

MAYBANKE ANDERSON

(MRS. FRANCIS ANDERSON)

SYDNEY

ANGUS & ROBERTSON LTD.

89 CASTLEREAGH STREET

1919

W. C. Penfold & Co. Ltd., Printers, 183 Pitt Street, Sydney.

PREFACE

This little book is not written for teachers, nor for learned women only. It is meant rather for all—fathers, mothers, or teachers—who, recognizing their responsibility, seek to do their duty to their children and to the nation.

Some day parents will understand that vice is a disease as preventible as measles, and governments will realize that a criminal needs a moral hospital rather than a gaol. In that day—may it come soon—the money now spent on reformatories and lock-ups will provide for the education of mothers, nurses, and teachers, and our gaols will be turned into play-grounds.

We have tried punishment in vain; crime continues, and vice stalks unheeded. We are trying reformatories, but they save only the few. Is it not time that we tried formation, the building of character in the home, by the person who alone can lay its foundation—the mother?

CONTENTS

	Page
INTRODUCTION	9
THE EDUCATION OF THE CHILD	19
THE SENSES:	
Taste and Smell	23
Hearing	29
Seeing	38
Feeling or Touch	48
THE INSTINCTS:	
Self Preservation	57
Fear	62
Imitation	70
Curiosity	77
LYING	87
PUNISHMENT	90
DRAWING AND MODELLING	94
PLAY	98
THE HOME	104

INTRODUCTION

Books that treat of the bodily welfare of the child are plentiful, and personal advice on his nurture and the feeding and clothing of his body may generally be had for the asking. But few advisers are willing to talk without technical terms about the nurture and feeding of his mind, and the number of mothers disposed to listen to such advice is no larger.

This is not surprising. The soft, warm body is there, tangible, loveable, crying to be fed and clothed, and made more lovely. And the mind! Where is it? Of course the baby has a brain! His mother will call your attention to his fine forehead, and the remarkable intelligence of his glance. But she seldom, if ever, considers that she ought to develop that intelligence. Development will just happen.

Of course he can observe! Why, he began to take notice when he was only a few weeks old. But she seldom thinks it her pleasant duty to direct his power of observation, and educate his taste by showing him beautiful things.

Does he imitate? He does, most certainly. He learned to wink his eyes and clap his hands when he was quite a little thing. But she seldom reflects that by imitation he may, and certainly

will, learn habits, bad as well as good. All that sort of thing she looks on as the work of Nature, or maybe, inheritance, a matter to be left to chance, and to be taken as it comes.

If she is a conscientious and practical mother, she understands that it is her business to rear a child who will become a healthy man. As for his mind, she will send him to school as soon as he is old enough.

If she is a religious woman, she says that the baby is in God's hands, and she is content to leave him there. The Lord will provide!

If she is a very busy woman, she says that she has no time for theories or extravagant ideas. It takes all her time to feed and clothe her children, and she tries to do her duty.

If she is a frivolous woman, she says she must have some amusement, and she cannot see that Mrs. Faithful, who is always talking about her family, does any better with them than she does with hers.

So hundreds of children grow up in well-provided homes with only half their possibilities developed—not idiots, but not nearly so intelligent as they might have been; not savages, but not nearly so unselfish, and therefore not nearly so truly well-mannered as they should have been; not thieves, but only half honourable; not disgustingly greedy, but only self-indulgent; not quite ignoble, but certainly not noble.

The world is full of men and women who have attained the measure of virtue they possess, not so much from their early training, as because, in spite of it, they have caught a glimpse of a higher ideal, and are trying to reach it.

If this is true of children in well-provided homes, what can be said of the children of the vicious and the very poor, who seem to be predestined by birth and training to live uncared for, and to die unlamented? Gaols, reformatories, policemen, all the paraphernalia of punishment that are supposed necessary to protect the world from the criminal, might be scrapped and thrown into the limbo of mistaken opportunities, if only mothers would understand their duty and learn how to do it.

How much time and money might be saved, how many disappointments avoided, how different might be the world around us, if in life's early days when ideals are misty, and habit non-existent, the women who stand at the fountain-head of character would be wise as well as loving, faithful as well as fond.

While these words are being written, the great offensive is going on. For days and weeks, wherever our English tongue is heard, men and women will talk of battle and sudden death, and will know that their best and bravest may never return. What are we, women, mothers, going to do in order to give to the next half-century children worthy to occupy the

places left vacant by this enthusiastic devotion? If our brothers and husbands, seeing the vision splendid, are willing to lay down their lives for Right and Justice and an Empire ruled in peace, shall we not do our part and train a new generation to be as loyal and brave as they? Indeed, since men "rise on stepping-stones of their dead selves to higher things," shall we not educate that coming generation to be even more noble than its forbears, and better prepared for the great struggle against the manifold wrongs of life?

In an ideal State every prospective mother should be so educated that she may not only bear a healthy child, but may also know how to train her family in virtue and the duties of citizenship. Without such education a woman is only partially qualified for the duties and pleasures of life. To insist that she shall be thus educated does not infer that she must perforce bear and rear a family. She may prefer to remain single, or may be obliged by circumstances to remain childless. Even so, preparation for the woman's natural duty will do her no harm. It will rather tend to make her more sympathetic, a more useful member of society, and will prepare her to educate other women's children.

In days now passing, and nearly gone, every wife bore a child, as often as God, or Luck, or Nature—the Power had many names—

ordained. It just happened so. Not hers to grumble; her only business was to endure, sometimes to die; and she did it as gracefully as temperament and circumstances allowed. Times have changed. Education has come to woman, and with it a modicum of intellectual exercise, and some ability to reason, and to trace effect to cause. So, in these later days, many women, surprised at former submission, are refusing to do the obvious duty of their sex. The pendulum has swung far indeed—too far! The possible mother now allows herself to be frightened of that which thousands of women daily bear unharmed, and foolishly supposes that a succession of insipid amusements will occupy the void which can only be filled by the fresh love of children. She forgets that, when youth and youth's interests have passed away, the mother can always renew by-gone joys by sharing those of her children; she grows dull and sullen, unwilling to be old, unable to be young. A little acid flavours her speech, a little wormwood embitters her heart; and without the sweet friendliness of children she drops into old age, solitary and unloved.

The present state of revolt cannot last, for Nature is stronger than the whims of woman. A few more years, more education, more thought, more reasoning and woman will see that duty demands not only that she should bear, for the nation as much as for herself, as

many children as health and circumstance permit; but also that she should care for their bodies and develop their minds, so that they may become healthy and useful citizens. She will realize that she ought not only to nourish her child's body with her own; that is a simple duty which she shares with all the female mammalia. She must not only protect him from bodily harm; the cow and the hen will die in defence of their young, and she is surely cast in a higher mould than they. So far as she is superior, so far should her care and devotion be superior—a care more intelligent, a devotion beyond compare; for to her is entrusted the making of a man.

His nature, his inheritance, his mental make-up she cannot alter, any more than she can alter the colour of his eyes. But she can (and she will, whether she desires it or not) form his childish habits, habits which will be parts of him to the end of his life; and she will lay the foundation of beliefs and principles which will make or mar his character irrevocably.

Is this statement too strong? Think, you who read, of your own habits and methods, of your likes and dislikes, your settled opinions and decided tendencies. Where did you learn them? Some few may have been acquired in later life, in revolt against a narrow childhood; but for the most part they had their origin when your mother was your guide, the model

you imitated, the law-maker you obeyed without question.

When does the education of a child begin? Does he get any preparation for life, any education, before he is born? Medical and scientific men continually demand suitable physical condition for the pregnant woman, and we hope that some day every prospective mother will be placed in such conditions. When that time comes, mental conditions also may become important for the many, as now for the few; and the woman herself may be made to understand that her unborn child may be influenced by her desires, her thoughts, her affections. His nervous system is closely connected with hers. What shocks her shocks him; and his delicate organization is more susceptible than hers, and less likely to recover quickly. Hundreds of old wives tales go as far as this. Should we not go farther still, and endeavour to lead every expectant mother to realize that the education of the coming child to some extent at least, begins at conception?

On the question of pre-natal influence opinions differ, and experiences are sometimes contradictory, but it is reasonable to suppose that, as she is patient or irritable, morose or cheerful, industrious or indolent, so will the child draw from her mind and moods its mental nourishment and bias.

But if this is so is it all? Is this his earliest education? Every child is an epitome of the race. Man is slowly pushing onward from the beast to Divinity, but every generation is obliged to carry forward, and so far as it can upward, the still unconquered habits and instincts of the primordial beast. The education which the struggle for existence gave to primitive man is inherent in every child of man. How can it be otherwise? If he moves his toes as his ancestors did when they climbed trees, if he grips an outstretched finger as primeval babies gripped the bough that held them, must we not conclude that primeval passions agitate his infant mind, and may we not see without astonishment primeval keenness of observation, primeval greediness, primeval anger? Many a parent would be less annoyed at what he may ignorantly consider precocious wickedness—many a child would escape unjust and useless punishment—if his parents would remember that he bears in his mind, as they bore and as their fathers bore, the inherited instincts of countless generations. And every wise parent and teacher should endeavour to teach his child through those qualities which he possesses in abundance by direct inheritance. Some of them may seem inconvenient, even disagreeable to the modern parent, who likes the wheels of life to run smoothly, and resents questions and excitement.

But curiosity, power to observe and remember seemingly unimportant things, alert endeavour to trace effect to cause, keen sight and hearing, were needed daily and hourly when man was emerging from savagery, for cruel enemies and ravening beasts lurked everywhere.

The qualities and instincts which in his ancestors preserved the life of the race are an invaluable possession to the child of to-day. By them he may learn to live and thrive, to live happily and thrive abundantly. But we blunt them. The keen baby becomes a dullard, because his curiosity worries, and his desire to observe leads him into trouble. He may be an enquiring boy, but we insist on his getting the greater part of his knowledge from books (that is why the world possesses only a few scientific observers and explorers).

Note how the energetic child may become a lazy man. His small endeavours to construct were burned as rubbish, or swept away because they littered the floor. He hurt his fingers with the hammer, and we denied him the result of his experience, and hid the tool he longed to use. He cut the furniture with his little saw, and scratched the floor with his chisel, so we took them both away, not considering that the training he got by his endeavours would be of more real value than the polish of the furniture and the tidiness of the floor. He was a troublesome boy, always wanting to do something. So

we sent him to school early; and there, where all the work was talking and reading, he learnt that work with the hands was on the whole degrading rather than ennobling, and that, if he wanted to be a gentleman, he must wear a stiff collar and a good coat. So at length, with his bright enthusiasm killed, he learned to sit still and smother his instincts, and the world lost an inventor, and gained a draper's assistant. If it were not so common, we should think it a tragedy.

THE EDUCATION OF THE CHILD

The education of the baby must begin through the Senses. By seeing and hearing, by taste and touch alone can he be at first influenced. These are the only avenues by which the Self, enthroned within, can be approached. As he grows older, and mind develops, he will think and reflect; but even then, and so long as life lasts, he will depend for the greater part of his knowledge and experience on the evidence of his senses.

It is highly important, then, that every mother and teacher should consider the Senses and their development.

THE SENSES

TASTE AND SMELL

The newly-born child can receive very little education for the first few weeks of his life. Blind, deaf, without smell or taste or feeling, he is of all creatures almost the most helpless. Taste and smell, very closely connected, are first acquired, and a child only a few days old will sometimes show pleasure if sugar is placed on his tongue, and strong displeasure if salt or something bitter is substituted.

The nurse who does not like worry, or who is perhaps unwilling to let the mother be worried, takes immediate advantage of his instinctive desire and natural ability to suck, and supplies him with a "dummy" or "comforter," so that she may wash and dress him without being disturbed by his cries. Even in hospitals, the sham teat is used.

We are not just now concerned with the physical health of the baby, so no more than an allusion shall be made to the possibility that dirt and microbes of disease may easily adhere to an apparently clean dummy. Nor will I do more than mention the excessive development of certain muscles and the excessive flow of saliva which continual sucking must produce. But I must call attention to the foolishness of teaching

the baby, by continual practice, that he must be always sucking something. It is training him in the most effectual way possible, to desire more than he can digest, and to cry unless his desire is gratified. What are greediness and drunkenness but desire for continual feeding and drinking? Is it wise to encourage at the very dawn of life a habit that may grow with his growth, and may, unless checked, bring disaster on his manhood?

Advocates of the dummy will no doubt consider this suggestion absurd. "The baby made into a drunkard by a comforter! How ridiculous!" Perhaps they have never noticed in a drunkard's face the excessive development of the muscles used in drinking. A seed like a grain of sand may grow into a plant that will fill the surrounding air with the scent of its blossoms. The germs of fatal diseases are generally invisible without a microscope of very high power. In the making of a man, it is surely hardly worth while to take a great future risk in order to save a little present worry.

Many mothers do nothing to check inordinate desire for food, but on the contrary encourage it, and give biscuits and sweets with a lavish hand, believing that thus they benefit the child. This is a mistake. A child is naturally greedy. He has a body which needs continual nourishment, and he is the direct descendant

of men who subsisted on innutritious food, and often had a struggle even to find enough of that. His desire for food is part of the instinct for self-preservation, and should be regularly gratified. It is foolish cruelty to deny food to a hungry child. But the indulgent mother who feeds her child too well and too often is laying the foundation of a habit of greed in later life, as well as ruining his digestion.

Greed and selfishness (which is greed) cause the greater part of the bitter wrongs of the world. Greed exacts large profits and pays low wages. It grudges honest service, and steals time and money. It cheats and lies for gain. It adulterates good food and spoils good clothing. What but greed causes war? What but greed divides families, and murders love? The habit of greed in the child should never be encouraged by too many sweets or too much food.

Without being exactly greedy, a child may be very troublesome because of his likes and dislikes. He wants this, and will not eat that; and sometimes the food he pushes away is the very food which, in his mother's opinion, he ought to eat. These likes and dislikes should be investigated; they are often quite unreasonable, feelings engendered by the unwise practice of enquiring whether he likes this or that, and by telling him that a certain thing is very nice. There is no need to ask a little child for his

opinion. To praise a dish highly is premature encouragement of appetite. On the subject of food he is not able to form an opinion. He cannot reason. His taste is not educated. His meal should be given to him with little or no comment. It is his dinner. If he is hungry he will eat it. If he is not hungry, the reason should be sought.

His dislikes should not be strongly opposed, because, if his objection is unreasonable, he will persist the more, the more he is opposed; and it is unwise to encourage unreasonable opposition in any one, young or old. Further, there is always a slight possibility that dislike to certain food may be constitutional, a natural antipathy. Some people dislike oysters, or cabbage, or prawns, without any reason, while others think them especially delicious. If a child has a natural antipathy, it would be cruel to force him to eat the thing he dislikes. It is a little difficult to distinguish between such a dislike and one acquired, or adopted without reason. An attempt should be made, however, if the hated food is necessary.

Ruth would not eat sago pudding; she pushed it away, and refused even to taste it. Her mother thought sago pudding very delicious and nourishing; but she was unwilling to force the child to eat it if she really disliked it. So a little experiment was made. Some sago pudding was slightly coloured with cochineal,

and given to Ruth. She ate it and said it was a nice pudding. The sequel was easy, comparatively easy; but time was needed to convince her that cochineal did not alter the taste of sago pudding.

A child often dislikes certain food merely because it is strange (for he is a conservative by nature) or because he has heard his parents speak of it with distaste. Why worry him to eat a thing he has been thus taught to dislike?

It is no doubt true that children occasionally die for want of food. But, according to the opinions of many doctors, a great many more die because of too much food, or because of unwise feeding.

One of the first lessons the baby ought to learn is self-control. He should—and will, if encouraged—learn to wait until the time comes for relief by natural evacuation; he should and will, if carefully trained, learn also to control desire for food until the right time comes. To give him these lessons will be troublesome. Because they are troublesome, many mothers make no effort to give them. But mothers should remember that much more than mere convenience is involved, though the convenience attaching to regular habits is worth something. The first step is the most difficult. The child who learns as a baby to control even one or two muscles has learned to exercise his will. He is no longer completely the slave of unthinking

desire. He has taken the first step on the long road which leads to reasoned control of the emotions, and to habits marking the difference between gentleman and brute. As he grows older, every step will be easier. Love and desire to please will help his will to control his instinctive desires; and the greedy baby may become an unselfish boy, and a kindly, considerate man.

HEARING

Every baby is completely deaf when born. Mothers sometimes suppose that the baby hears, when really he is only conscious of a jar that shakes or shocks him. The drum of the ear is not fully developed, and that portion of the brain which will by and by receive the air messages is also undeveloped. For the first few weeks, therefore, hearing for the infant is out of the question. Experiments have shown that five weeks may pass before the brain is sufficiently developed for hearing.

Deafness is a wise provision of Nature. If a baby could hear as acutely as an adult, he could not get the sleep he needs in his early days, and would probably be often frightened and made excessively nervous. Deafness protects him more securely than could the most careful mother.

When a little child can hear well, he delights in sound; as soon as he is able, and understands that he is so, he makes as much noise as he can. So he cultivates his own voice, and his own ear. He will lie awake and listen to the sweet gurgle of his own contentment; or he will bang any thing he can hold against the table or the floor, pleased with a din which distracts his elders. He likes noise, but cannot discriminate.

His education should now begin, if it has not already been begun; for, unless he is taught, he may never discriminate. He will probably do so in later years, if he is born with a great love for sweet sounds, and great musical ability. But even in that case early education is needed. Some men and women will tell you that they "have no ear for music." In many cases they might much more truly say that their early education was neglected. Preyer, who is an authority, says "No child whose organ of hearing is normally constructed is born absolutely unmusical" and again "An absolute lack of the musical ear, and hence of ability to distinguish tones of a certain pitch, is always an anomaly." He goes on to declare that in schools for little children, unless there are imperative reasons for exclusion, no child should be shut out from instruction in singing; and insists that there has been, and is still, too much neglect of the development of the senses in the education of the child. In this matter (the education of the senses) Signora Montessori agrees with the German writer.

Thus fortified by two accepted authorities, let us consider what the ordinary mother should do to educate the ear of her baby, and what she should do as he grows into boyhood. If she can sing, she probably will sing to him, and there could be no better method of education. She need not be sorry if she cannot astonish

him with trills and runs and operatic scenas. He would not appreciate them. The songs she sings should be simple and melodious, with gentle rhythm and oft-recurring phrase. He will soon begin to sing with her, and the more sweet and musical her voice, the more sweet will be his crooning song.

Education must inhibit also. The mother should carefully choose his playthings, and reject those that make an unmusical blare. They are not made to benefit the child, but to put money into the pocket of the maker and the seller. She will find, undoubtedly, that he will like the toys which make a hideous noise. It will give him a new sensation, always an enjoyable experience; and he will desire it, as the savage desires loud and unmusical noise—for he has not yet emerged from savagery, and will never become quite free from its influence. Her task is to educate him so that he may as soon as possible rise superior to the savage, and become an educated man.

The ear of the child, unused to the medley of noise which passes unnoticed by the adult, is very quick to hear an unusual sound. The crow of a cock, the whistle of a train, may strike his unaccustomed ear as something wonderful. The chirp of a bird may excite him to imitate it, the cry of a kitten may make him sorrowful. It is mere repetition to say that each of these gives him a new experience. Every mother

must know that fact, but few make use of the knowledge.

The child should be encouraged to watch, and listen, and observe the qualities of what he sees and hears, so that every experience may take him one small step forward. Mothers and nurses may object to spending time and attention on such work. They may consider it trivial. But nothing is trivial in the education of a child. Time and labour spent in teaching a child to enjoy sweet sounds is never wasted. It will at once produce a result by keeping him amused and attentive when he might be crying for the thing he cannot reach; and it will provide him with a means of enjoyment which will last to the end of his life.

The uproar of a city's streets, the rumble of continual trams, the shrieks of discordant whistles are not unpleasant to many people. They think they would be lonely without noise. They like to be "lively," and they wonder, when they reach middle life, why their nerves are racked and every sense on edge. Almost every one of them might have chosen the peace of a life outside the madding crowd, and learned to love the song of birds and the rustle of green leaves; but they grew out of childhood with ears trained to ignore, not to listen, and throughout their later years they miss the pleasure of sweet sound.

Hundreds, nay thousands, live and die with no delight in music, because they are tone-deaf, allowed to become so by the neglect of their mothers. They may go to concerts, and may, though with some difficulty, sit still, and appear to listen. It is bad form to do otherwise! But they experience no enjoyment. They do not hear well enough to enjoy. They go to a musical comedy, and like its catchy melodies, and better still its broad farce. But they have no real appreciation of tone. To them harmony may be better than melody, because it is generally louder. To them the noisiest band makes the finest music. They go through life without the keen enjoyment of the cultivated ear, and deprived of the refining influence of sweet sounds.

Of all sweet sounds, the sweetest is that which can be produced by the human voice. No manufactured instrument can equal it. In power of expression, in variety of tone, in compass, it is inimitable and unrivalled,. How do men and women use this matchless instrument? A few learn to sing, and many, hearing them, may long to imitate them. Vain hope! The throat that can produce a magnificent voice is a rare possession. But, if we cannot all learn to sing divinely, we may all learn to speak. We all do so, and some of us most abominably. Why? Because we were not taught in early life to judge of the value of sound and of pure speech,

and because, as children, we unconsciously imitated the nasal twang, the drawl, the poor intonation, the lack of clear enunciation which prevail around us.

To estimate the worth of clear speech to man or woman is impossible. It increases influence, enhances the value of service, and commands respect. It cannot be over-valued. But if one may judge by our teaching of our babies and little children, most of us value it not at all. The child learns by hearing, and can only repeat what he hears. He ought not to be allowed to hear any sound not good to imitate. Poor speech is not inherited, it is acquired; and the strident shriek or monotonous drone which spoils a career is there because a mother allowed such sounds to fall upon the ear of her child, and to that extent neglected his education.

Many parents, admiring the sweet prattle of the baby, imitate it, and even encourage it, calling things by names altered or invented to suit the childish tongue. They thus impose a double task upon the child. He has to learn, as he grows older, to translate gee-gee into horse, bow-bow into dog, etc., and to alter the pronunciation of all the words which his fond parents mispronounced—an unfair and unnecessary task. The right word and the right pronunciation are sometimes much easier than the adopted word. Only thoughtlessness would

lead a mother who speaks well to behave like a baby, and to imitate baby talk.

It by no means follows that formal tones and long sentences should be used in talking to a child. Short sentences, single words, are more easily learnt and more effective. "No" is more useful than "You must not do that." It conveys a quicker negative, and will be more easily remembered.

More to be blamed than those who talk incorrectly to their children are those who use vile language in the hearing of a child. He can have no power of judgment, no standard of propriety. What his parents say, he will say, and, as his judgment grows, he will approve. We all laugh at the fact that our soldiers abroad are noted for their rare and blasphemous vocabulary, and that even in hospitals a doctor may say to an astounded nurse "Take no notice of what he says, he is an Australian." We laugh, because we have heard such language from strong rough country fellows; to us it is associated with the brave outspoken freedom, the enthusiastic courage and love of adventure which led our bullock-drivers and station-hands to offer their lives in the service of the Empire. All honour to them! But we need not teach their language to our children.

The man who swears habitually does so because his vocabulary is limited. He has only one adjective, which, as a rule, is ridiculously

inappropriate. But so poor is he in language, that it is his only qualifying word. For that reason, and others, it and its fellows should never fall on the ear of a child. His mother should supply him with enough adjectives to enable him to dispense with it. But accidents will happen. Betty, four years old, one day astonished her parents by saying at the breakfast table "Pass the bloody sugar." Mother and father looked at each other, astonished. No one had ever applied that adjective to their sugar before. No one in the house could have set that example. After a few moments of silence, during which Betty helped herself to sugar, her mother said "Where have you been this morning, Betty?" "Down to the gate, mother. I was looking at the men mending the road." Then, in a very interested tone, "They're having their breakfast—such funny breakfast!" The mystery was explained. No notice was taken of the unmeaning imitation, and the adjective was never repeated. Betty has a sensible mother, who knew that to reprove would be to emphasize, and that an impression so easily received would probably be as easily forgotten. But Betty was carefully supplied with occupation which did not give her time to watch again the men at their breakfast.

All parents cannot be so careful, and unfortunately a good many themselves supply the example of bad language. One may even hear

foolish parents teaching their children to swear, and laughing at their lisping pronunciation. A tiny girl once explained to the Director of a Free Kindergarten, in Sydney, that she was late because mother said it was "too buddy cold." At a well-known children's hospital, also in Sydney, the Governor of the State and his Aide, with the Secretary and the Matron, stood astonished to hear the extraordinary stream of oaths which poured from the lips of a gentle little boy patient. He did not know why they looked at him. Such incidents are amusing because of the odd combination of innocence and foulness. But what can be said of the mothers of the children? One can only hope that they knew no better. Many mothers, who do not exactly teach their children to use vile language, because they do not use it themselves, err almost as much by allowing them to hear and imitate sounds, words, sentences, which must become habitual, and so cramp their powers of expression, and hinder their happy success in life. Thus the divine gift of hearing, which might ennoble, becomes an instrument of degradation.

SEEING

A newly-born child cannot see. He is not, like a kitten or a puppy, born with closed eyes. The eye, in a normal baby, is not insensitive to light, for the pupil contracts when a light is shown, and expands in darkness, and the eyelids may close when a dazzling light suddenly appears. But this is not seeing. The retina at the back of the eye, the optic nerve, and that portion of the brain necessary for sight are undeveloped at birth. Therefore the baby does not see, and does not need to see.

When he can see, when his eye is ready to reproduce what lies before it, what does he see? His mother likes to think that he sees the smile on her face. It is not impossible, but it is extremely unlikely, for her face can be to him only a white oval on a dark background. He seems to return her smile sometimes, but she pats his hands or his feet, and speaks to him while she smiles, and thus calls other senses to the aid of sight. He does not need to see, for he is at first only a hungry and thirsty little animal, and any attempt to divert him from the occupation that satisfies his desires will fail until they are appeased.

For many weeks the field of his vision must be very small, for he cannot turn his head; and it must be at first only like a flat surface, marked dark and light in irregular patches, because he can know nothing of distance. Near and far must be at first alike to him, as also will be above and below. All this he has to learn by experience, and for the most part unaided. But at length he will begin to take notice, and the education of his eye will begin.

A few experiments will show the limitations of a child's misunderstanding of distance and height, even when he has outgrown early babyhood. Norman, ten months old, was shown the full moon. He would not perhaps have noticed it, if his attention had not been directed to it. After some praise of the pretty thing, he was asked if he would like it. Of course he would. He stretched out his hands, and moved his fingers to show his desire. He wanted it very much. When he was told that he couldn't have it, he cried. Perfectly natural! How could he possibly know that the moon was far away, and that it was not a plaything?

Inability to judge distance and the effect of distance may last for many years, unless a child lives where early experience may be gained. Phyllis, a bright little girl, about six, had her attention called to a ship at sea. The day was dull, and the sea calm. She had never

seen the open sea or a ship—except occasionally at a wharf. She looked for a while without speaking, and then said "Why is it up on a shelf?" Anyone who will try to look at a ship on the horizon as if through the inexperienced eyes of a child will understand the question, and will realize the immense work of self-education that lies before the child.

The baby does not begin with distances. That comes much later. He first sees the difference between dark and light, and after some time is attracted by colour. The age at which he delights in colour varies, as the developments of many qualities in the child vary, according to inherited tendencies and education.

Students have maintained that there was for the race a progressive evolution of the sense of colour; that the men of the heroic or pre-historic age, the ancients before the time of Homer, did not distinguish many colours but knew chiefly that they were dark or light. As the eye was educated, and as experience increased, men became conscious of the primary colours, and later of the secondary and their combinations. Such theorists believe that education in colour is still going on, and that portions of humanity are not as yet far advanced in the knowledge. The delight of the savage in extremes of colour seems to warrant this conclusion.

As the infant undoubtedly possesses by inheritance many of the characteristics of our savage ancestors, it is possible that he does not see colour as we do, and that he enjoys only the very bright ones. Very few experiments on the choice of colour in a child will show, almost invariably, that he prefers bright red, and rejects pale-coloured flowers.

The education of the eye must be of great importance to the child's future. Lack of it may yet be held responsible for colour-blindness; and instead of blaming our acquaintances for a display of gross taste in the blending or contrasting of colour in their clothes and furniture, we may find that we ought to blame their mothers.

How should a mother begin to educate the eye of her baby? The reply is obvious. She should give him bright things to play with, in order to please his eye, and should choose either self-coloured things—or those in which the selection of colours is harmonious. In seeing, as in education of the other senses, the child learns by difference. White against black, a light spot in a dark room, will attract him and will give him a new sensation. Two delicate shades of blue do not attract the attention of a child—he hardly seems to see any difference between them—but dark blue against yellow generally seems to please him. He can only become habituated to recognizing

differences by looking at contrasts, and may not have a keen appreciation of shades of colour for many years. Many persons are never, to the end of life, able to define differences in shades of colour.

However little the child may know of colour, nothing can justify the atrocious colouring and crude contrasts displayed on toys. Their makers apparently have the uncultivated taste and colour-blindness of the savage: and they will be avoided by mothers with trained eyes and a better appreciation.

The mother who realizes that she is preparing her baby for life, educating him so that he may worthily take his place in the world, must always remember that part of her work—a large part—should prepare him to be happy himself and to give happiness to others. Every happy man must have found out for himself that work he can do best, and how to do it well and with enjoyment. Having gone so far, he will seek relaxation in the gratification of his senses. He will desire to hear sweet music, and to see beautiful things. Rich colour, delicate harmonies and contrasts, give to the trained eye as much enjoyment as do harmony and contrast of sound to the trained ear. Happy the man whose mother taught him, while still the wells of sense were clear, to love pure colour and sweet sound.

A knowledge of form is not a natural gift. It has to be learned, often with pain and trouble, and a baby's fingers must help his eyes to appreciate corners and flat surfaces, and to know the difference between things smooth and rough. Therefore he works hard, patting and feeling everything he can reach, often trying to get at things he cannot reach. Nature, the wise nurse, is prompting him always to get knowledge by experience—the best, sometimes the only way in which it can be gained and kept. At first he cannot estimate the length of the spoon or rattle which his nurse puts into his hand; he hits his nose with it many times before he finds out the way to his mouth. But self-education never ceases, and the wise mother helps it by showing him things and then letting him feel them.

To amuse herself as well as the baby, an unthinking nurse will carry a child round a room, and call his attention to a great number of things which he cannot, or should not, be allowed to feel. Instinct will prompt in him a desire to feel them. There are two possible results, both directly concerned with the baby's education. Either he will cry for the thing he ought not to have, and will get it, thus learning that everything comes to him who cries. Or he will be most unjustly deprived of the thing implicitly offered to him, and will perhaps be slapped (for unthinking persons generally

resort to violence) and thus suffer an attack of temper provoked without any necessity, and likely to recur. If a child is shown things which he may not touch, he should be told at the same time that he may not touch them. Otherwise he is being urged by suggestion (quite as easily understood by a little child as words) to desire, and is treated unjustly when the suggestion is not followed by the action suggested. If he is made to understand that he may not touch, he will learn to practise self-control by the exercise of will, and thus a useful instead of a harmful lesson will be given. Some time may pass before he will desire to possess, for the desire for possession comes much later in a child's life.

At six months, or perhaps a little later, the baby begins to enjoy toys, and his mother will have an opportunity for an elementary lesson in beauty. The ugly things in our cities and houses, the hideous sign-boards, the contorted furniture, the contrasts and inharmonious shades and shapes that set our teeth on edge, would be well-nigh impossible if our children were taught to love simplicity of form, beauty of outline, and harmonious colouring, and not taught to take their first ideal of beauty from gaudy gollywogs and hideous toys. Abominations in form and colour would not be made or woven if the buyer rejected them; vulgarity would not be conspicuous in so many of our

ornaments and so much of our furniture, if the eyes of maker and buyer were alike trained to love beauty.

The little child will not be able for months, perhaps for years, to appreciate the full value of fine form and colour; but the high ideal should be offered to his eyes. This does not mean that he should possess only expensive toys. Costly playthings are wasted on a child. They give his mother's rich friend an opportunity of showing that her esteem is equal to a wanton expenditure, and the waste may gratify the parents. But the child will not appreciate it. A little box on wheels, which he can load and unload, and drag with a string, will give him more pleasure than the most expensive carriage that runs without his help. The one gives him something to do, and he delights in doing. The other gives him only something to look at, and he will soon cease to look, unless he is allowed to push or pull. Children do not want work done for them; they want to do it, and thus to gain experience.

Mothers may sometimes be heard wondering at the strange taste of the little girl who rejects a wax doll with a satin dress and hugs to her tiny breast a bundle of rags on which she has fastened a garment. They need not wonder. The child knows nothing about wax and satin. She loves the thing she has made, that she can undress and dress again; it is her own creation,

something she can make and unmake, and no rubbish of another's manufacture can equal it.

Friends who give toys to children should remember that, though the child delights in seeing things (because every new sight gives him a new sensation) he has other senses besides seeing and other desires to gratify. He wants to create, to work, to alter, as well as to see, and by means of play—which is his work—he trains eye and hand, gains experience, and increases the sensations he desires.

Almost every child possesses a picture-book. It is one of the commonest presents to girl or boy old enough to look at pictures. How few children use books as they ought to be used! The cheapest book of pictures may become in the hands of a wise mother almost an encyclopædia. It should never be allowed to remain a mere plaything. A baby may be amused with a piece of paper that will rattle and alter its shape when he moves it, but he should never be given a book. He should be taught from infancy to treat a book with care. The publishing of children's books goes on apace now-a-days, but one may question whether the children of to-day get as much pleasant education from the books they tear to pieces, as their grandmothers did from the books they were taught to reverence. From a picture-book a child may learn to pronounce the names of animals correctly, and thus get an easy

lesson in articulation, a somewhat neglected art. He may learn to count them, and thus see number, another art often neglected even when the child can draw numerals. He will give every picture a meaning, and every person portrayed a name. He may be taught by pictures to know the names of colours—sometimes a troublesome lesson with things that can be carried about—and if his own finger be guided to emphasize the objects in the picture he is looking at, his power of observation will be strengthened and his interest increased.

The child who spends his early days in a garden or near the Bush has an innumerable supply of objects to please his eye and wake his interest—objects which, sad to say, are sometimes neglected because they are so plentiful. The flight of a bird, its way of seeking its food and of building its nest; the insect, its work, its habits; flowers of many colours and shapes, and many other things are there to attract and engross his attention. He should be encouraged to observe closely and to talk exactly of what he sees. From children so trained the world gets the naturalist, the entomologist, the botanist, men who enjoy their lifelong work, and confer upon humanity immeasurable benefit.

FEELING OR TOUCH

A baby must get his first experience of feeling through his skin. But his skin, though soft and tender, cannot be very sensitive, for a child a few days old may be pricked with a needle without showing any sign that he feels it. Before a baby feels a hurt, he probably feels differences of temperature, and even these only slightly. He cries when he is undressed and put into water; but he does this whether the water be cold or warm. It therefore seems likely that a large part of his discomfort is due to the fact that he misses the feeling of protection conferred by the light grip of his clothes. Many very young babies shrink and cry when they are suddenly lowered naked into a bath. This seems to prove that they instinctively know and fear the danger of falling, and confirms the belief that they cry because they miss the clasp of the encircling garments. Instinctive fear of a fall, a legacy from savage ancestry, leads them also to grip a finger, and to hold anything with a tight clutch.

On clothing (though not exactly a part of our subject) much might be said; and I permit myself to express surprise that the modern

woman has not made more alterations in the clothing of little babies. She has accepted so many sensible changes in her own garments—the corset, the blouse, and many years ago the waterproof, all convenient rather than beautiful—that one may wonder why she continues to push her baby's arms into tiny armholes, and fasten all his clothes at the back so that he is obliged to suffer continual turnings. Eastern women—Chinese and Japanese—show far more good sense in this matter. Before a Chinese woman washes her baby, she prepares a series of garments, four or more, all similarly shaped, something like a kimono. The outer one is of silk or fine lawn, the second, corresponding to the petticoat, of cambric or calico, the third of flannel, and the one that will touch his skin of the material most suitable to the climate. She places these one upon another on a broad sash on a table with the sleeves of each inner garment inside the outer, and when the drying is completed she lays her baby down on his back on the garments, puts each of his arms into the four sleeves at once, folds over him one side of the clothes and then the other, brings the sash round and ties or hooks it, and the baby is dressed in a few seconds.

As soon as a child can feel, he embarks on a voyage of discovery. He does not know as yet that his fingers and toes are part of himself, or that his ears belong to his body, and he has

to scratch his own face, and pull his own hair, to find out by pain that they belong to him, and that he can hurt himself. At first he moves his hands and limbs without controlling them. Before he can do that, he must exercise his will, and for many weeks he has no will. He may turn his head to his mother's breast when he is still very young, or even move it as if to discover the source of a loud noise; but these movements are done without will or conscious effort.

After he is two months old, a mother may expect that he will begin—very slowly at first—to wish to touch and feel things, and to try to grasp any object that attracts him. When he can hold anything, he will certainly carry it to his mouth. Students of infancy differ as to the reason for this. Some assert that he does so because the lips are very sensitive to touch, and that his instinctive desire to feel leads him to put things where he can feel them best. Others say that he does so because up to that time taste has been his only source of enjoyment, and that therefore he puts everything into his mouth, hoping for a new sensation. The fact that a baby generally tries to put things quite inside his mouth, and does not rub them on his lips, seems to make the second theory more reasonable. But neither theory can be proved, and every mother may have her own opinion. He will continue to put things

into his mouth for months, and when his gums are inflamed will take delight in anything that will cool them.

We are all disposed to think that what is a simple matter of fact to us is very easily acquired by a little child. Mothers suppose that a small boy understands every word they say. A little consideration will show that he cannot possibly do so. He may recognize some of the words they use, and will guess the meaning of a sentence by the tone of the voice. In like manner they suppose that he sees objects exactly as they with long experience have learned to see them. We none of us remember the hard work and the many failures by which we gained our knowledge of form; we have forgotten how we discovered with our heads that tables have sharp corners, and have long since ceased to be astonished when we see a round thing roll. The step once taken, the difficulty once overcome, is forgotten. But the certainty that the step was taken and that the difficulty was a great one should make us very patient with the little child.

In a Montessori School, a teacher noticed that a small girl, about five years old, was lying very quietly on the floor, talking to herself. In such a school the child may do as he wishes, because so, according to the Signora's theory, he will best gain the experience he at that moment desires. He is seldom disturbed. In

this particular case the teacher became curious to see what the little girl was doing, and very quietly drew near. She was lying beside one of the Montessori objects which was partly covered with sand-paper, and was slowly passing her finger alternately over the polished wood and the sand-paper, saying in the right order "Smoodge, Rough." The teacher took a step nearer and said in a low voice "Not smoodge, rough; but smooth, rough." The child was too much absorbed in her work to take any notice, and the teacher withdrew. The little girl continued to repeat her formula and the simple action of slowly feeling the two surfaces, for more than a quarter of an hour.

We need not infer from this instance that every child will desire to spend without a break so long a time in getting every new experience. This one was evidently stolid and persevering. A more volatile child would allow his attention to be diverted, and would therefore get at first only an inkling of the knowledge which longer study would make his own. He would need more attempts, and probably a longer time, to become experienced, and we cannot be sure that either the first or the second way of learning would make the experience permanent. Of one thing we can be sure—the education of the child is a slow process, needing continual watchfulness and continual wise help. Every parent should take care that the child has ample

opportunity to educate himself, and should work on without disappointment if no immediate result appears. Many an adult spends a lifetime in getting experience by which he never profits, so one need not wonder at the useless labour of a child.

Five or six years of learning to see and touch and distinguish difference may pass, before a child can understand qualities, and accurately describe them. Smooth and rough, wet and dry, round and square, pointed and blunt convey no meaning to him, unless the qualities the words represent have been felt by him and at the same time named. He cannot teach himself without experience. Much patience and forbearance are needed in dealing with a child who may seem quite old enough to give an accurate account of conditions. "You naughty boy," said an angry mother, "You told me it was wet, and it is quite dry." The boy, eight years old, took a shake and a blow very stolidly. He did not understand his mother, and she certainly did not understand him.

Many a child, while yet very young, will, perhaps unconsciously, touch and play with his own person. Such a practice may become a habit, harmful both physically and morally, and it should be checked at once. The longer it is allowed to continue, the more difficult it will be to cure. Any such habit can only lead to

disaster as the child grows older; therefore, before he can understand reason, or even comprehend a command, he should be prevented from preparing himself for inordinate sensuality, fatal to himself and to others.

This is a matter which demands the attention of all parents, and unfortunately a matter which, because it seems unimportant in a baby, is often neglected until too late. The big boy becomes uncontrollable, because he was not taught self-control when he was a baby.

THE INSTINCTS

SELF-PRESERVATION

Every child is selfish. All his desires are concerned with his own gratification, all his voluntary movements are for his own good; and this is the case long before he has any knowledge of self, or any idea that his toes belong to him. He is dominated by the primal instinct. Without it he would perish, and for the first few years of his life he is a natural and persistent beggar. The needs of others are nothing to him, and he knows nothing of the inconvenience caused by his innumerable demands. Every instinct has its foundation in necessity, and it is certain that many children would perish if they did not, by their cries, demand food and care. As the child grows, instinctive love of life will be extended, and will enwrap not only himself but also his mother, and all those he loves. The child who cries when he sees his mother ill-treated is applying to her, who is a part of his world, the instinct of self-preservation. When he is a man, he will do without food in order that life may be preserved in his children. All the associations which have for their object the saving of life are founded on the primal instinct. In the child it teaches the necessity for creeping out

of danger, it makes him cry for help, and in many ways displays his need. We ought not therefore to check its action unduly; but he will become selfish and greedy if it is never checked, and wisdom is needed to draw the line exactly in the right place.

As soon as he can be taught to ask for what he wants, he should be taught at the same time to wait with some patience for it. In many homes the baby has only to signify his royal desire, and he is served at once, perhaps to keep him quiet and save trouble. He thus gets an object lesson on the value of noisy selfishness, and on the next occasion will make a more noisy demand. If he is made to wait a little, he will learn by seeing—the most effective way in which he can learn—that he is not the only one to be served, and will become an interested watcher until his turn shall come.

He should be taught from the first to say something like "thank you." "Tar" is the common word which children are taught to use to express thanks. But of late years men have taken to using it. The baker says "tar" when he is paid his weekly bill, and the tram-guard says "tar" when he receives the fare. Mothers may prefer to leave the ill-used syllable to men, and teach their children a more euphonious word.

Parents generally begin to give a lesson in unselfishness by telling a child to offer to a

sister or brother portion of any delicacy he may have. The idea is excellent, but care should be taken, or the value of the lesson may be inverted. The mother, delighted at the child's unselfishness, says "Now you've been such a good boy, I'll give you some more," and the good boy is taught that it pays to give his cake away, because he thereby gets a larger piece, and a little praise into the bargain.

Bob and Susie, who had an unselfish mother, were taught that they must on no account take the largest piece when a plate of cake was offered to them, and also that they should be polite and pass the plate to a companion. Their mother was very pleased to notice that Bob always insisted rather strongly that Susie must have first choice. But her delight was changed when she understood that he did so because he knew that Susie would not take the larger piece, and that therefore it could be his. His apparent unselfishness was simply disguised greediness and her lesson was inverted.

No prompting to unselfishness is so easy or so effectual as association with children of about the same age. The mother and father or the big sister are not on the same level as the child, and cannot assert a claim without giving him an example which they should wish to avoid. But the companion of the same age, who demands his share, forces upon the selfish child a conception of the rights of others, and

sometimes obliges him, however unwillingly, to acknowledge them. Among his equals the child begins to know something of the social spirit. He learns that others beside himself have an equal right to be considered, and sees the justice and the wisdom of the golden rule which bids him do as he would be done by. The small family is therefore a disadvantage to the child, as is also a long period between the birth of children. An only boy can hardly help having an exaggerated sense of his own importance and, unless he is very carefully trained at home, may be sure of a rough time when, at school, he for the first time meets his equals on common ground. The only girl runs less danger, because woman is naturally more subservient than man; but the indulged and innocently selfish only girl child is not uncommon.

For the sake of companionship, and all the lessons it involves, every child should be sent early to a kindergarten, and the earlier if he has no near companion. Even in a school not conducted as Froebel or Montessori prescribed, the disadvantage of too early formal instruction would be outweighed, unless it were a very badly conducted school, by the development of the social spirit, and experience of the rights of others. In a school-room or a play-ground a child learns, as he can never learn in the best possible home, that he is only one of many, and

that though he may sometimes lead with a smile, he must also sometimes stand back without a frown. Men and women who were only children, always first, always considered, always allowed to feel that they were the centre of their universe, may and sometimes do become unselfish, and capable of devoted service; but they have to tread a hard path before they reach that end. Every mother should try to give her child an ideal of doing something for others, a vision of the happiness of unselfishness. She should teach him that right is not acquisition nor possession, not getting all and giving nothing, but truth within and service without, the service of human needs and the increase of human happiness. To do that service he must learn to govern the primal instinct, and become wisely unselfish.

When a child has delicate health, he is often allowed to do just as he likes, to indulge his selfishness to the full. This is a mistake. Such treatment keeps him still in the condition of a baby, and he does not learn to endure the inconvenience of sickness, nor to bear his disabilities with patience. Kindness should never degenerate into foolish forbearance from correction. Wise education will lessen the tendency to grumble, and prevent wear and tear of temper. Thus the invalid child may become a happy man, though he may never be free from the disability of ill-health.

FEAR

As desire for food is part of the instinct for self, so also is fear of danger. Both are concerned with self-preservation. Every life is an epitome of the life of the race, and the little child is greedy and frightened as were his savage prototypes, and as unashamed as they were. When danger threatens, or seems to threaten—the same thing to the child—he may suffer agony. At such a time indifference is cruelty. The baby who turns his head away from a visitor, the little girl who clings to her mother's skirt, the boy who runs away and peeps round the corner when a stranger appears, are not merely "shy." They are dominated by a sudden emotion, unreasoning and instinctive fear.

Such fear should always be treated with consideration, and the child should be led gradually to overcome it—gradually, because the cure must come as a result of the child's understanding and reasoned control of the natural emotion. To tell him not to be afraid is useless, unless at the same time you prove to him that there is no cause for fear, and thus lead him to exercise self-control. In the case of a strange face, a child may be re-assured by

a smile and a few soft words; but a startling noise, or a sudden rush of persons or animals is not so easily overcome or forgotten, and may leave a memory which will recur (with the fear it produced) whenever occasion offers, and sometimes long after the actual first experience has passed out of remembrance.

Control of fear may be difficult; it is so even to an adult, under some circumstances; and the child may recognize the difficulty without being able completely to exercise his will. A boy of four, a very intelligent boy, was accustomed to listen to stories, and had heard again and again a thrilling anecdote of a bull and some travellers. It was noticed that he always shrank closer to the narrator when the roar of the bull became very realistic, but this was allowed to pass without comment. One day he said to the story teller "Please tell me the story of your grandfather and the bull again. But don't make the bull roar too much. It makes me feel so frightened." He was certainly old enough, and intelligent enough to know that there was no danger for him in the pretended roar of the bull; but he could not, though he had evidently been trying for some time, succeed in making reason conquer instinctive fear.

A foolish mother, seeing her child turn away from a stranger, says "Silly little thing! Here, take her, and she'll soon get over it." The

child screams all the more, and both visitor and mother think it very strange that she should do so. They suppose that the child should know all they know, and should understand their words and sentences. Their treatment is simply cruel. They have not in the least cured the child of her "shyness," which is really dread of a strange face; they have, on the contrary, probably intensified it, and have made the child suffer an agony of fear.

A child who is afraid of the dark is much to be pitied, though he often meets with little sympathy. He should never be punished, and only the cruelty of ignorance would leave him to the imagined perils of darkness. His imagination, perhaps stimulated by an experience so unimportant that his mother has not noticed it, or by a story he may have listened to unobserved, reproduces the person or event the story taught him to dread, and all its power to harm grows awful in the mysterious darkness. He does not need actually to see or hear anything. The vision called up by imagination may be much more terrifying than anything his eyes will ever look upon, and he will suffer in proportion.

Boys and girls who can no longer be called little children often suffer in the dark, and put their heads under the bed-clothes, or make an excuse to fly to the lighted shelter of their mother's arms, rather than stay to endure a

fear which in the light of day they will know to be unreasonable. Thus felt, fear may become physically injurious to the child. It may make life weak and miserable, and sleep impossible. As soon as a child is old enough to understand, his will to control should be awakened, and he should be allowed to talk about his fear without being laughed at, or scolded. On no account should he be punished. Such a child should never be told foolish stories of ghosts, and goblins. Though they be told with a smile and a warning that they are not true, their effect may linger on into old age. The child who is afraid in the dark should be shown that his fears are groundless; he should be led to think of the many little harmless creatures who enjoy the dark and of the benefit to tired eyes of the absence of light and sunshine, and should not be left in total darkness until he himself admits that he is not afraid. Unreasoning fear, like unreasoning greed, cannot be cured by reasoning alone. The will must be exercised, and control must follow reason. Anyone who has known fear in childhood will bear witness that the emotion may remain, under exciting circumstances, strong and almost unconquerable even to old age. Nature is stronger than reason.

"Why do you hurry so much, just as you are getting into bed," said a nurse to an old woman in a darkened ward of a country hospital; "You jump in as if you were frightened." "Deed,

and so I am," said the old woman. "Wasn't there always a man under the bed waiting to catch me by the leg when I was a bit of a girl, and as soon as the light is dim, and I get near the bed, believe you me or not, he's there still."

Though a child should be taught to conquer unreasoning fear, he should never be encouraged to be imprudent. Prudence, which would lead him to suspect the unknown, to be wary, and consider the possible effect of an unusual experience, should be encouraged. He will need prudence again and again in his journey through life. Its absence does not betoken courage, but fool-hardiness, which is fearlessness run wild. Caution is often the painstaking ally of extreme courage.

Experts tell us that the period of greatest fear in the child is between three and five years of age. These years should therefore be times for especial care, in order that development of prudence as well as courage may go on unhindered. But children differ widely. As a small experiment, two boys of the same age (about three years) were taken into a poultry yard. Neither was accustomed to see fowls, as they were town children. One screamed with laughter when the fowls ran to get the corn thrown at his feet. The other screamed too, but in an agony of fear. The one was too courageous, the other too fearful. Every mother must study the disposition of each of

her children, and teach them as her own experience suggests—and always with love as well as wisdom.

The instinct of self-preservation (the individualistic instinct, as it is often called) leads some children, as it leads many animals, to fight. A child, and especially a boy, will grow very angry when his desires are thwarted, and will show his anger by kicking and striking, sometimes by screaming and stamping his feet. Such a display of anger is common between the ages of two and three years. Care should be taken to avoid occasions for anger, for reasons of health as well as temper; but, when a manifestation is seen to be unavoidable, it should be met by silent patience, and as little notice as possible; and extreme care should be taken to guard against the possibility of any gain resulting to the child from the outburst. If not a too severe punishment, he should be made to suffer some little loss because of it. On no account should his anger be met by anger. It would make matters worse for the time, and the passion of his mother or father would remain in his mind as an example to justify his conduct. Quiet endurance will do more to cure him than a thousand protestations; a wise mother will go away, if she cannot endure his screams, and leave him to discover for himself that his rage is useless.

In older children, and even in adults, rage is

not unknown. An attack of violent rage is a sign of a brain not well under control. It wastes energy, which under wise guidance might have been conserved for a noble purpose, and should be taken seriously in the little child. In young people who are not robust the energy which should have been conserved is actually changed by anger into a destroyer of health as well as temper.

Fear and anger and annoyance are often suggested to the child. A mother who is unreasonably afraid of lightning, or a cow, or anything else, by her fear suggests fear to her children. Suggestion is often a more effective teacher than words. Pages could be written on the importance of suggestion in the training of the child. But every thoughtful mother must, by experience, have learned its value.

Small boys, as well as big ones, often want to fight their companions, and a gentle mother may be shocked when she sees her boy engaged in a game of fisticuffs, and may tremble for his safety, as she does when he begins to climb trees, or do the many dangerous things which boys delight in. She must learn to hide her fear in every case. Climbing and exploring are each part of his natural inheritance. She would not wish him to be without the spirit of adventure. Fighting is part of the instinct for self-preservation, an inheritance from forefathers who had to fight for their lives.

The boy with no desire to fight or venture may be a poor weakling, and as a man a mere nonentity. Fighting is a crude and cruel way of settling difficulties, but to the boy, as to the savage, it is the only one available, and the quickest. Few mothers, however meek themselves, would like to see their boys always ready to turn the other cheek, or accept a blow without a protest. All our games are games of fighting or gambling. From Football to Croquet, from Grab to the most scientific Bridge, they derive their interest from a fight somewhat tempered by the gambling spirit, each a development of the instinct for self-preservation.

IMITATION.

As soon as a baby begins to observe, he begins to imitate. For at least the first six months of his life he does so without knowledge or intention, as adults do who yawn, or smile, or laugh, when others do so. Imitation of this sort remains with us to the end of life, and is the frequent cause of politeness or rude retort, of good or bad temper. The old saying "The world is a looking glass, which returns smile for smile and frown for frown" must have had its foundation in the fact of reflex imitation.

There are those who like to suppose that they are completely hidden under a cloak of reserve or silence, and that, therefore, their real selves cannot be seen or imitated. Very few can so hide themselves. Our moods and tempers, our characters, our personality, are seen and felt by everyone with whom we come in contact. Our friends may openly accept us at the value which we put upon ourselves; but, unless they are very dense, in their secret thoughts they make their own valuation, and often know us better than we know ourselves. While one may suppose it possible, occasionally, to hide character and personality from one's equals, few would think it possible to deceive a child.

The candid simplicity and keen sight of the child can pierce the outer garment of pretence, and generally see and know the reality it is worn to hide. The little child should therefore be carefully guarded from association with anyone who is untruthful or dishonest, as well as from those whose voice or manner are unpleasant. An ill-tempered nurse will make a child ill-tempered without apparent cause, and a cheerful, kindly mother will have a smiling baby, because of unconscious imitation.

The faculty of imitation should be cultivated in the little child. He can very early be taught to move his hand and his fingers as you do. Such an exercise will cultivate the brain as well as the muscles. When a muscle is brought into movement it grows and becomes stronger with exercise, and at the same time the nerve centres in the brain are affected, and become accustomed to use. To teach him to move his fingers and toes in a regular way will give him habits of precision, and will make him observant and attentive to the word of command. Playing with a ball will produce the same effect.

Before a child can speak he has learned to know his mother's voice, and when he begins to talk he will imitate her intonation, her pronunciation, her drawl, her chatter. It is exceedingly difficult to alter manner of speech

in a child, and still more difficult to change that of an adult. Grammar may be corrected, and a larger vocabulary may be acquired. These are comparatively easy, but a habit of slovenly articulation or vulgar intonation is almost ineradicable. The accent of the educated Englishman often betrays his county, and the Irishman or the Scot is known as soon as he speaks. Every child should therefore have as good an opportunity as can possibly be given to him of hearing and imitating a good speaker; and, since he will probably listen more often to his mother than to any other person, she should carefully consider her voice and its use, so that her child, as part of his natural inheritance, shall have the priceless art of good speech.

Many mothers think that their speech really does not matter. The child will go to school and learn better; why should they be troubled about speech? Let the schoolmaster do it! This is a great and fatal mistake. The child visits the school. The home is his anchorage, and from the home he gets his language, his manners, his religion, his ideals. The mother cannot escape her responsibility. The schoolmaster, no matter how willing, cannot accept it.

Children sometimes hear and imitate undesirable sounds and sentences. In such cases they should not be reproved or corrected, unless the offending sound or sentence is often repeated. To correct it the first time it is said

would call attention to it, and would fix it in the memory. Repeated once by reflex imitation it may never recur; an instance is given under "Hearing."

If imitation continues, and a habit of foul language seems to be forming, it should be checked, and the sooner the better. A child who is old enough to understand that the use of a certain word or phrase displeases his parents, and that, therefore, he must try to prevent the practice which, by imitation, he began, may learn to pause and either substitute another word, or leave the objectionable one out of his sentence. But such a task would be much too difficult for a little child, who prattles without reflection. If he is to be made to pause and avoid the word objected to, he must be given a clue to guide him to avoidance, the memory of an action which will return and warn him. He learns by doing much more easily than by hearing, and in remembering the action he may remember to inhibit. The easiest way to teach a little child to refrain from foul language is to insist that after every utterance his mouth and tongue need cleansing, and must therefore be washed. He may a hundred times over forget the spoken expression of his mother's displeasure. He will probably never once forget the rather unpleasant business of having his mouth well washed, and will learn to leave out the displeasing words in self-defence.

He will at the same time get a lasting lesson on the filthiness of foul speech.

When a child of any age wishes to do something which he may be permitted to do, he should not only be told how to do it, but shown, with explanatory words, how it ought to be done, so that he may imitate the action. An adult may understand by telling, though many quite fail to learn by means of words alone. But for a child such learning is well-nigh impossible. We cannot tell how much of our talk, or the meaning of our sentences, reaches the child's understanding. It is probable that a child of three or four years, whose vocabulary must necessarily be limited to a few hundred words, does not actually understand more than half of what we say to him. He guesses our meaning, and imitates our actions. "Naughty boy!" says a mother. "Didn't I tell you not to do that?" A slap follows, and the "naughty" boy weeps. The mother ought rather to weep. She was doing the thing she told the child not to do, teaching him, making use of his instinctive desire to imitate, and he, too absorbed in watching action to notice words, did as Nature taught him. A trifle, but a tragedy!

Hundreds of parents think that the only way to cure a child of doing what he ought not to do is to slap him, or to threaten to do so, and the threat varies from the refined mothers's "If you do that dear, I'll shall have to slap you"

to the coarser "Come 'ere, you little anything, and I'll skin you." To such parents bodily punishment seems to be the only punishment that will tell. In the light of what we know about imitation such punishment becomes a complicated business.

A better way must be sought by the conscientious parent, and such a one will find the form of reproof best suited to the temperament of the offender. A little slap, a tiny one to call attention, and the word "No" firmly uttered is often enough. The word may be made to convey much more than a negative. After such a lesson no concession should be made. The act, whatever it may have been, must remain the act of an outlaw, and if again attempted should be punished by a display of more severe displeasure. A child very soon learns to understand "No."

Every good mother will avoid laying upon the weak shoulders of a child a burden too heavy to be borne. If he continually desires sweet things to eat, leave none in his sight, or give him a portion, and put him on his honour. Why should you tempt a feeble soul to transgress? Tempt him and encourage him to do good, and honesty will become a habit. Tempt him to steal and he will become a thief. Blessed is he who does not make the little one to offend. When he is older, and can know more clearly what is said to him, and what is right or wrong, you may teach him

to control desire, and resist temptation. But while he is at the mercy of his instincts, only cruelty or ignorance would place temptation in his way.

The knowledge that the child learns by imitation should help the parent to control her own instincts and desires. Mothers sometimes devour sweet cake, and drink great draughts of tea, and at the same time tell their child that these things are not for him. Put yourself in the place of a child, and try to imagine what you would think of a giant who behaved so to you. You could not fail to think him selfish and greedy; you would, when your turn comes, wish to imitate him, and you would certainly desire to enjoy as he evidently enjoys.

If the child may not share your meal, or your enjoyment, whatever it may be, he should be given a substitute. All that his parents do, the father's pipe, the mother's vanity, habits bad or good, conversation, manner, are all models for the child to imitate. Imitation cannot be evaded. To tell a child to speak well, to behave well, while his parents are boorish, abrupt, selfish, is almost waste of time and words. Every conscientious schoolmaster does his best, and he may accomplish something by holding up a nobler ideal; but no verbal teaching can wholly counteract the teaching by imitation which goes on without ceasing in the home.

CURIOSITY

Curiosity—not the ill-mannered inquisitiveness of the gossip who wishes to know all about her neighbour's affairs, but an active spirit of enquiry—is natural to a healthy child. He is in a new world; every sight gives him a new sensation, every touch a new experience. He looks about him with the astonishment of the savage, adds to it his own intelligent enthusiasm, and wants to use each of his senses to help his understanding. "Why do you want to touch everything?" says the impatient mother; "You put your dirty little finger on every clean thing." He does so, certainly. The sense of sight alone does not satisfy his curiosity, and he calls to its aid the sense of touch, that useful sense which cannot easily be deceived.

The baby, as soon as he can see, watches a ray of sunlight, or a waving curtain, and gurgles with delight. As he grows older he enjoys everything that attracts his attention, though it may be to his elders of no importance at all. He cannot select, for selection comes with experience. The marvellous result of scientific invention which astonishes his father is no more surprising to him than the flutter of a rag, or the rolling down-hill of a stone.

His curiosity deserves unbounded consideration. He is as full of desire to explore as Nansen, as anxious to investigate as Edison. Out of such children men have grown to become the greatest benefactors of the race. "Necessity" says the proverb, "is the mother of invention." This is hardly fair to curiosity. Some of the greatest inventions the world has known have been the result of an enquiry directed to satisfy no especial need. Curiosity began the work by enquiring into cause and effect; the answer revealed facts hitherto unknown; and a practical mind—not always the mind of the curious observer—saw that the discovery could be made useful. The most far-reaching discovery man ever made, the discovery of fire, which revolutionized life and kindled the love which clings to the hearthstone, could not have been the work of necessity. Man did not know how much he needed it. Let curiosity have its meed of praise!

A housekeeper does not always look with pleasure on curiosity. It leads her child to pull things to pieces because he wants to see the wheels go round, and he is then slapped for being mischievous. He pulls chairs and stools about because with every change of position he expends his inexhaustible energy, and gets a new sensation and fresh stimulus to his imagination; and he is scolded for being untidy. The mother of an active, enquiring child should

possess not only intense sympathy—that is Nature's gift to most mothers, and needs no learning—but also a quality more difficult to acquire and exercise, ability to understand the mind of the child. She should be able to put herself in his place, to make herself a child again, or a kindly savage, so that she may see and hear and feel as he does—and, feeling thus, be ready to explore and discover with him.

The child who tires his father and mother with continual questions does not always profit by their answers. He may go through all the series of "What" and "How" and "Where" and "What for" and receive answers. Learning little from them, he will probably ask the same questions again and again. At last he becomes tiresome, and is stopped by being told "Don't ask any more questions." He should not be blamed for his persistence. His parents should blame themselves. The answers he received from them were simple information, which encouraged him to go on observing and asking for more knowledge. But observing is not thinking. A fact does not explain itself. It needs a tag, or thought, or reflection by which it can be held in memory. Without some connection it drops useless among a host of other facts, and is forgotten. Adults always possess knowledge which makes the needed connection. The little child has no knowledge. He is a beginner.

When a child asks "Why?" give him part of the reason why, and let him think out some part of the answer for himself. "Why is the boat coming to the wharf?" Ordinary hasty answer, "Oh, to fetch something." "What is she coming to fetch?" "Some boxes, perhaps!" "Whose boxes, mother?" "Oh, go away and don't bother." This is the common, and unwise, course of question and reply.

If the answer to the first question had been more wisely considered, it might have been "She must be coming to fetch something. Can you see anything on the wharf?" Such an answer would lead the child to observe, and to seek for a reason rather than to ask another question; and so far it would have been one tiny portion of good education.

This does not mean that we have to teach a child to think. He will do that, if he has brains, without our teaching. It means that we ought to take care that his ability to observe exactly shall lead him beyond mere observation to a search for causes, and an understanding of effects. We do not educate the child. He educates himself, with our assistance, and one of his most effective teachers is curiosity.

An enquiring child should therefore never be told too much. A parent anxious to do his or her duty will sometimes, for answer to a simple question, give the child a mass of indigestible information, and spoil his appetite.

In the same way he treats the poor little stomach with the same result. Many children die from over-feeding, and many children remain stupid or dull to the end of their lives because knowledge was administered to them in a form which they could not assimilate.

It is a mistake to assume that a child, when he asks a question, wishes to know and understand all that his parents or teachers know and understand. He asks them about the stars; all that they know about the stars rushes to their aid, and they give the child a confused mass of words which he only partly understands. Better far to say little and then "Aren't they beautiful? Look at that bright one."

A homely mother was sitting on a railway station, and her little boy began to ask questions. "What makes the train go, mother?" She was equal to the occasion. "Steam." "Where does the steam come from, mother?" "From water." "How, mother?" "They boil it." "Who boils it, mother?" I saw signs of worry, and expected the usual check: "Go away, and don't bother me." But this mother was better than she looked, and she said "A man boils it, and if you look out when the next train passes, perhaps you'll see him." The situation was saved; the child had learned all he could digest at one meal.

Questions about a new baby are generally considered overwhelming in their difficulty,

and cowardly and conventional women will escape by a lie. An unnecessary and harmful lie! Unnecessary, because there is nothing to tell which the child ought not to know, and will know very soon; and harmful, because he will probably know he is being told a lie, and the knowledge will remain in his memory as an example of careful deceit. Moreover, and worse still, the lie will teach him that in matters relating to this subject he cannot place any confidence in his mother. In nearly every case, if a mother could look back she would find that when she told her innocent child a useless lie he began to lose his faith in her.

"Where did the baby come from, mother?" asks Mary. "The baby was a part of me, Mary. That is why I love her so." Mary is not quite satisfied. "Did the doctor get her, mother?" "Yes, Mary." Mary considers awhile. She is puzzled. "Did it hurt, mother?" "Oh yes, Mary. It hurt very much. That is why I have to stay in bed." Mary still perseveres. "Was I part of you, mother?" "Certainly, Mary. You are my little girl, and Edith is Mrs. Smith's little girl. You were each part of ourselves, and we could not love you so much if you were not our own."

Very few children would go farther than this, and if they did, similar simple answers could be given. One of the reasons why parents shrink from speaking on this subject to their

children arises from their own knowledge of all that the question involves, and their mistaken notion that the child must at once be told all they know. To tell him all would be absurd. When a child asks "Where did the apple come from?" you do not give him a tedious dissertation on the bud and the blossom, and the pollen, and the stamens, and the fruit. You tell him that the apple came from the tree. If he asks for more, you give him as much information as his knowledge and previous experience enable him to assimilate. It is very easy to divert the questions of a child. He does not pursue a subject, as does an adult who has learned to cogitate, and study cause and effect. If he shows a desire to know more than you think it would be good for him to know at that time, you can divert his thoughts, or you can easily say "I will tell you more another time; and be sure that you ask me, and nobody else, because everybody may not like to be asked, and some persons may not tell you the truth."

A warning of this sort is absolutely necessary if a child is going to a school among children from badly taught homes. There are unfortunately in every community, men and women whose minds are accustomed to dwell on a purely natural function as if it were a filthy amusement, and upon the result as a thing to be avoided. Such persons will pollute the mind of a child, and make him a centre of infection,

the carrier of a disease of ideas fatal to heart and mind. Every wise parent will protect her child by telling him simple facts, so that, when the foul side of the knowledge is offered, he may say "I know! Mother told me."

The value of the giving of such knowledge to a child by a mother or father does not stop here. Many conscientious parents will tell you that they do not know how to gain the confidence of their growing sons and daughters. They forget that they once possessed it absolutely, and had no rival. How did they lose it? In many cases because, when the child began to ask questions on sex matters, they showed him that they were unwilling to talk about them. On that one subject which is above all others important to the growing girl and boy, and exceedingly interesting also, they were silent; and thus from the moment when he asked his first question and was answered by a lie, or a prevarication, they built a wall between themselves and the child which grew higher as he grew.

People who are thus silent will tell you that they wish to keep their children, and especially their girls, innocent. In a world where foolish and vicious people mingle with the crowd, and generally talk more than do their wiser companions, a child cannot be kept ignorant; only a simple-minded idealist would wish her to remain so. It is therefore well to teach her

about sex matters in the purest possible way, and the parents are the only fit teachers. When they begin to do their plain duty, we shall have less need to worry about many things, and our girls and boys will be more innocent than now, for they will know, and pure knowledge will protect them when evil-minded talkers would try to pollute their thoughts.

Desire to please a child and to satisfy his curiosity sometimes prompts mothers and nurses to take him "for a walk," and the walk which pleases the adult is often prolonged torture to the child. In a street where tram-cars, horses, and shop windows offer him an endless series of new experiences, he becomes worried and confused. He wants to stop to look at everything, and his mother jerks his arm and drags him away. The walk is to him a tiring medley of excitement and disappointment, and to his mother a hindering worry.

If a child is to be pleased by being taken from his home, let it be for a stroll among trees and flowers, where he can look at everything, and ask about the things that attract his eye. As an excursion, this may not please the adult. He or she should learn to distinguish between the outing to please herself, and the outing to please the child. To satisfy the two ideals is impossible, unless the mother makes the happiness of her child her pleasure.

The curiosity of the child, if well directed,

will help him to acquire knowledge that will serve him through life, and the spirit that prompts it and is in turn stimulated by discovery, will make work into play, and drudgery a pleasure.

Some children are led by curiosity, united to a desire to possess, to make collections of things apparently worthless. Pieces of shell, or bone, or stone—anything which stimulates the imagination or pleases the eye—become treasures to be carefully guarded. This desire is sometimes seen in a very young child. It is strongest during the years from four to eight, and should never be discouraged. It has led men to make valuable collections; it has preserved historic mementos; it has founded museums, and has assisted in the education of millions who might without curiosity, and the sight of curiosities, have remained ignorant and idle.

LYING

Untruth in speech and action is common in childhood. A little child does and says whatever at the moment seems likely to give him most enjoyment, and is guided to a desire for that enjoyment by the circumstances of his environment. A mother may think it wise to check the tendency to untruth; but she should exercise great care before taking any action, and certainly should not punish, unless she is quite sure that she understands. A child may be mistaken; he has not her experience to guide him, and may be the victim of his own imagination. Just as a vivid dream may seem true to a person newly awakened, so to an imaginative child the creation of his imagination may seem beautiful or terrifying.

To punish in such a case is wanton cruelty, and will appear so to the child, for even three-years-old has a sense of justice. Undeserved punishment will make him less communicative, less frank, will throw him more than before upon the pleasures of his own imagination, and will thus defeat the end for which it was designed. A child seeing things which he desires, and denied enjoyment of them, will sometimes lie in order to get what he wants.

Perfectly natural! He is governed by self-interest, and knows nothing of the beauty of truth. If he is severely punished, he will on the next occasion be more careful, and tell more lying stories, in order to avoid punishment.

The puritan mother, with a hatred of lying, will then treat him more severely than on the first occasion, and think that she is doing her duty. Duty lies on many paths, and is not always clear. Her duty to herself urges her to extreme championship of truth; but her duty to her child demands that she shall teach him the beauty and value of truth, rather than satisfy her own conscience. If she is a sensitive mother, she will do neither by punishment, but on the contrary may teach him to lie the more.

A child's first wilful lie offers to every mother an opportunity. She should gently and with love show the child that things are not as he has represented, should point out to him the inconveniences that result from false statements, and should tell him to try to be always exact. He is at first neither moral nor immoral, neither truthful nor untruthful, neither honest nor dishonest. He does and says whatever desire prompts him to do or say, because he is at the mercy of his instincts. He will remain so during the impressionable years, and his father and mother should make it their duty by example as well as precept to develop an understanding of the value and beauty of truth.

The very conscientious mother may sometimes find herself involved in a difficulty of explanation. Gerald was an extremely talkative child of six, who was always ready to argue and doubt. His mother, who had done her utmost to awaken his sense of the beauty of truth, said one day in his hearing, "I shall buy a very large tablecloth for that table, so as to hide the shabbiness of its legs." Gerald waited a moment to consider and then said "Well, mother, I think that if you do you will be acting a lie." A great deal of very difficult explanation was needed after that, and the ugly table legs were frequently shown, so as to prove that the cloth was a tribute to beauty, and not necessarily a lie. Gerald is still prone to captiousness, and is an able lawyer.

PUNISHMENT

In the light of what we know about instinctive imitation, bodily punishment becomes a complicated business. The child is not only imitative, but, unless he is a born coward, he has the fighting instinct also, part of the overpowering instinct for self-preservation. When you slap him, you awaken both instincts. He will slap back because he imitates. He will show fight because he is descended in direct line from hundreds of generations of fighters, men who fought daily to save their lives. If then a baby gives you a slap in return for your slap, as a baby often does, what are you going to do? Slap again? If so your rule becomes a series of battles in which, though the strongest may win, the only result will be, for the baby, an accession of fear and perhaps cowardice. A better way of reproof should be found.

One of the easiest and most effectual ways for reproving a baby may be to hold the little hand, the hand which offended, and say firmly, and with a grave look, "No." A child soon learns to understand "no," and the word may be uttered in many different tones, and with a look of sorrow or displeasure as may be needed. As a child grows older the question of punish-

ment may become difficult. He must be taught to obey. How shall obedience be enforced? Many good people still believe in a sound spanking, and one may suppose cases in which it might be necessary to enforce authority so roughly. But hitting and hurting must always be difficult for a thoughtful parent, and hitting without hurting would be worse than useless. To punish physically in anger may be to punish too much. If you wait until you are no longer angry, you will not punish by hitting at all. For the father who says "I am now going to hit you because I love you" deserves only the distrustful hatred of his child.

Another way of punishment must then be found; and, if it cannot be avoided it should be as obviously unavoidable to the child as to the parent. He should understand that his action, whatever it may be, could only result in his punishment, and that its infliction is not vengeance, nor spite, but a warning penalty for a careless transgression. It should consist of a deprivation of pleasure, or of the withholding of a loan or gift which he has desired. If possible, the pleasure should be one which he may enjoy later, when he has proved his regret. To deprive a child for ever of an enjoyment he has longed for would be an altogether excessive punishment for most childish offences.

One mistake, a very common one, should be carefully guarded against. The punishment

should never be according to the mischief done, but according to the transgression of the doer. "You naughty boy!" says a mother; "you have broken that beautiful jug! It cost a lot of money, and I shall never be able to get another." And she punishes according to the value of the jug. If he had broken one of mere crockery, she might have given him only a sixpenny slap, but the jug that could not be replaced brought on him a severe beating. He knew nothing of jugs, and was as careless with the one as he might have been with the other. He would have been more effectually and more suitably punished by being deprived of some of his pocket-money, so that the broken article might be replaced by one more suitable for the handling of a child.

One thing a wise mother should always do. She should carefully avoid giving opportunity for transgression. Why should you lay upon young shoulders a burden too grievous to be borne? In many households the government is carried on by "Dont's." Commands are made as if only to be transgressed, and slaps are commoner than kisses. A child should be made to understand the wishes of his parents, and the rule of his home. If he is loved, and his welfare is known by himself to be the welfare of the home and the family, he will very seldom do anything to injure the home he loves, or to vex the souls of those who love him, and

there will be little need for "Dont's." "Do" will be sufficient to guide him, and love will make him wish to do.

Punishment, when it cannot be avoided, should be administered firmly, as an inevitable result of wrong-doing; but the one who administers it should remember that very few children, if any, were ever made good by punishment. It touches only the body, and its effect on the mind and spirit may be more harmful than salutary. The sulky child will be more sulky, the angry child more angry, after punishment, while the better-tempered child who erred by mistake or by simple carelessness will be deeply wounded, and but little less careless than before. To all those who talk of discipline and punishment the warning of the Gospel may be offered, "Take heed that ye make not one of these little ones to offend!" A child loved, and accustomed to good habits, needs very little discipline, and less punishment. A child from a badly-managed home may seem sometimes to be much in need of a forcible reminder of authority. But even in the worst case of bad behaviour, more good could probably be done by love than by fear.

DRAWING AND MODELLING

Every child likes to use a pencil, and as he grows will try to reproduce somehow the things he sees around him. When he can hold and direct a pencil, he should be given one, or a small blackboard and chalk, and some soft clay which he may easily handle. Using these he will become accustomed to control his fingers, and, by the effort to reproduce will become acquainted with form. Education is too often mere book-learning, and a child may bury himself in books until action becomes irksome. But the world needs trained and skilful hands quite as much as it needs fluent tongues, and every sense should be called on to help the muscles, so that the child may acquire accurate perception, and be able to express his ideas with ease.

He will at first try to draw everything as he knows it, and not as he sees it. His house will have an inside as well as an outside, and every animal will have four equally placed legs, whether he can see them or not. His visual education must now begin, and it may be a tedious process, as is most education. He must be encouraged to observe the object he desires to draw, and simple peculiarities should be

pointed out to him. For want of early encouragement to observe, hundreds of persons go through life quite ignorant of the shape of the things they handle every day. Ask twenty people to draw a spoon in outline, and you will find that only very few are quite certain of its shape, though they will assure you that they cannot fail to know exactly the form of the familiar thing. But they were never taught to observe, and for lack of training, neither eye nor hand is trustworthy.

Many children, when they begin to draw or to use a tool, try to use the left hand as well as the right. This is sometimes looked on as a serious defect. Since the great majority of tools and machines are made to suit the right hand, and the great majority of workers use the right hand, a child should be taught to do the same, and to conform to custom. But the left hand need not be left quite useless, as it sometimes is. To be ambidextrous is often an advantage. The workman who can use both hands occasionally finds the use of the left a great convenience, and the writer whose right hand has become cramped would often be glad to leave it to rest, and use the indolent left. To be ambidextrous may be to be really dexterous.

At four years of age a child will delight in playing with clay or plasticine, as well as with pencil and paper. By drawing he will learn to

observe form, by using clay he will make the sense of touch assist the sense of sight, and will learn more quickly. A very large part of the knowledge which we suppose we gain by observation is received through the sense of touch alone. Many experts consider that touch, the first developed of the senses, is the master sense, the most useful and the most lasting. Its importance in the training of the little child cannot be over-rated. It assists mental development, and leads to accurate judgment of form and size. The easily-moulded clay tempts him to express his idea, and as the only organs of the will are the muscles, the education of both will and muscle can go on together.

The child's first attempt to model in clay should be of the simplest. He can roll balls, and shape them into fruit or eggs. He can make a duck or a fowl with very little teaching, and his imagination will supply its defects. The thing he makes will be a poor representation of the original, and will certainly be useless. What matter? He is not working to profit the world of art, but to train his hand, his mind, his eye. The result may be put into water and made to serve for another trial, or may be thrown away. The result to himself will never perish. There is only one way to know form exactly—by making it—and every thing his hand shapes, however poorly done, how-

ever crude in conception, marks for him one step farther on the road to accurate perception and facile expression.

He should have a little board to model on; the end of a kerosene case serves the purpose admirably. A small, bluntly-pointed stick which can be dipped in water will help him to make marks and holes upon his work, and will so increase his enjoyment. Satisfaction is essential to the mind as to the body. We all work when we have found the right employment, and the right way to do it. This is as true of the child as of the adult. In play, which is his work, he must have an object in his mind's eye. He needs a vision, as his father needs it. Drawing and modelling will lead him to a realization of the joy of being able to *do,* than which no joy is more satisfying or more lasting.

PLAY

A baby begins to play when he is three or four months old. If he is a well-cared-for and healthy individual, he will continue to play to the end of his life. He will at first play with his own fingers and toes, and anything which can be pushed or rolled or patted will please him. If he can make a noise with his plaything, he will enjoy himself the more. In much of his play he will be (for years, sometimes) dominated by his inherited instincts, will delight in the excitement of Peep-bo, and will fly from a hunter with as much haste as any pre-historic baby. His own voice will be an endless source of amusement to him. Many children of three or four years talk and sing and scream for the pleasure of hearing new sounds, and discovering that they can themselves produce them.

A child should always have playthings. He learns by play, gets his knowledge of form, texture, and distance by handling his toys, satisfies his desire to create and construct by means of toys, and trains fingers, brain, and muscles by using them. Play prepares for work, and is in fact work; as soon as he begins to be useful, his parents, if they are wise, will make play work, and work play, so that the

child will not know where one ends and the other begins.

As soon as a child can understand a command, and the need for tidiness, he should be given a place—a box in a corner, or a low drawer—for his toys and should be taught always to put even the smallest of his own things into his own receptacle. The lesson in order will at first be difficult to enforce; but the child will soon accept the arrangement, and will enjoy the knowledge of supreme possession. The trouble which the mother must take to enforce the habit of tidiness will be amply repaid. She will cease to have a toy-strewn floor, and the child will spend many quiet moments in contemplation of his property. In large homes, where there is a nursery, the habit of putting things in their places should still be enforced. Tidiness is one of the minor virtues, unfortunately seldom taught in these days of hurry; but if only for convenience sake is quite well worth learning.

The recommendation that toys should be put away does not at all pre-suppose that they shall be intrinsically valuable. The money that is wasted on expensive playthings for little children would do them more lasting good if it were put into a Savings Bank, to be used later for really good and useful toys when they can be appreciated. Of late years the mechanical toy has become fashionable. Because it moves

by itself, the unthinking giver supposes that it must interest the child. It does so for a short time, but the interest wanes quickly, and the mechanical motor-car is soon dragged ignominiously by a string, The child does not desire to see things move by themselves; he wants to do the moving. A box on a pair of wheels which he can drag, and push hither and thither, has more value for him than the finest and most gorgeously painted mechanical car. If he can load and unload his box with anything, and imagine himself a carrier or a car driver, his happiness will be complete. He will need no equipment, for his imagination will be equal to the finest ever made by hands.

A child who plays alone often talks to imaginary companions, or to the thing he plays with, to which he gives life and all that belongs to life. He whips a box which is to him a horse, and the little girl nurses a clothes peg, and calls it her dear baby. One who does so may tell of creatures which never existed, and of doings which never happened in a world of reality. He is not lying, he only needs companions. When he plays alone his games stimulate his imagination, and he experiences intense pleasure in doing what may seem to the onlooker quite unworthy of notice. But it is not good for him to be too much alone. He should play with other children, so that the social instincts may be awakened. He must learn to

give way to others, or to lead, as occasion demands. Lacking companions a child becomes selfish without knowing his defect, and unconsciously overbearing. Rare indeed are the children who are by Nature so unselfish as to need no rivals, no companions, to dispute their sway. A wise mother or nurse will become a child again, rather than allow a child to live without a rival or companion.

Froebel, who did more for the practical education of the child than anyone before or since his time, took the tree as an example of development. To him the growth of the tree or plant symbolized the growth of the child. If the plant is to become strong and graceful, and useful according to its kind, it must grow under favourable conditions. It must be given the soil, the sunshine and the fresh air it needs, it must be sheltered from harsh winds, and never bent or injured by unwise pruning, or tying down. Only when all this and more is attended to, will a plant become beautiful and useful. harmonious in proportion, strong and sturdy. We know that all this is true about a tree, and those of us who love a garden use our best endeavour to give our young trees the conditions they need, and often consult books and gardeners so that we may learn to do our best for our plants. To many parents the child hardly seems to need the care which they bestow so willingly on a plant.

Hundreds of women spend the best years of their lives in bearing and rearing children, without considering the need of education for the task. Nature fits the body of the woman to bear children, but does not so thoroughly prepare her mind to train and educate it. The mother is born, but the teacher is made. Every mother who desires to do her duty to the world she lives in, as well as to her child, should try to educate herself so that she may learn how best to develop his natural gifts. The schoolmaster will do his best, but his best will be the same for every one of his scholars, for he can never have time to discriminate, or to consider the special need of each child. Only the parents, both father and mother, who know the child's temperament, his immediate inheritance from them, the influence of his surroundings, the temptations of his companions, can supply the especial help and training that he needs; and only they will enjoy the great reward of duty well done.

To do this duty well, the father and mother must live not only for the child, but with the child. They must feel with him, and hope with him. They must appreciate his instinctive desires and dislikes, and lead him to the right and the true with loving companionship. And since he will always play, and learn by play more thoroughly than by any other way, they ought to give him opportunity for play, and learn to play with him.

THE HOME

We are each one the centre of our own especial world, a world which no one else can ever exactly share. For some the circle widens, and the world extends, until they influence thousands, whose influence in turn reacts on them. The little child lives in a tiny world. The circle of which he is the centre is confined within the narrow limits of his home. Because his circle is small, and because we are apt to think small things unimportant, the influence of the home on early childhood may be too little valued. "It doesn't matter at present, he is so small," says the mother; "by and by I will be more careful." A fundamental mistake—one which wise teaching and good government must some day alter, if we are ever to have a generation of natural nobility.

In the home the foundations of character are laid, the seeds of true morality are sown. In the home the child begins to admire the customs and copy the habits of his parents. Their speech becomes his speech, their ideals his ideals; their hopes, their joys, their hates are his. To him they stand in the place of God, beings whose rule is never to be doubted, whose word may never be questioned; and their in-

fluence begins as soon as he begins to take an interest in his surroundings.

Every child, then, ought to have a good home. What is a good home? In what qualities does its goodness consist? We may at once reject one or two qualifications for goodness, though many may desire them. Wealth must be the first rejected. If we consider the relative advantages to the child of wealth and poverty, the weight of thought and evidence must go against wealth. There can be no doubt that extreme poverty often injures a child's physical and moral health, offers him easy examples of vice, and many temptations to crime. But extreme poverty is very often the result of ignorance or vice in the parents, and these must share with poverty the blame of injury to the child. Leaving out of the question extreme poverty, and its undoubted inducements to crime, there can be no doubt that the child of the poor man has the advantage over the rich man's child.

Selfish greed, which causes at least half of the vice and crime of the world, is encouraged in the child of rich parents, without any effort on their part. He can get without asking for it all that he wishes for and more, and he takes it as a right without considering others. Selfishness, unconscious but habitual, is an integral part of his training. He is accustomed from babyhood to be waited on, and attended to; he takes that service as a right, and does not, until

his conscience is awakened, consider for a moment that he also may have a duty of service. He is accustomed to think that money is all powerful, and finds by experience that it is very nearly so. He learns as he grows up to use his time either in increasing his hoard, or in spending some of it to increase his enjoyment. With these conditions he cannot be unselfish, and only the very careful training of conscientious parents can prevent the development in him of unconscious greed.

The poor man's child is also tempted to selfishness, because he cannot possibly have all he wishes for. But he soon finds that he can get some of it by work—which if well done is ennobling, arouses interest, satisfies the desire to create, and thus develops hand and brain as no useless pleasure can ever do. He is prevented from excessive greed by a continual enforcement of the claims of others, his equals and his friends, who are as needy as himself. Experience and history confirm the belief that a home need not be wealthy to be good. Wealth and poverty are alike unimportant in a home where wisdom rules and love guides every decision.

Greediness is often encouraged even in very little children by giving them money to buy sweets, or by giving them the sweets themselves continually. Children are constantly rewarded with pennies, and even the baby is taught to ask

for lollies. Every child needs sugar; it should be part of his food. But to give him sweets and biscuits when he does not need them, simply to gratify idle desire, is to destroy healthy appetite and encourages idle greed. Worse than giving him money or sweets to please his palate is the common practice of giving them to buy his good behaviour, or his little service. "Be a good boy, and I'll give you a penny." The child cannot rise high enough in noble endeavour to say, "Because right is right, to follow right is wisdom in the scorn of consequence;" but he can be made to desire to do the right he understands. To buy his good deed is really to degrade it, to make it cheap, and to make duty a mere nothing.

If his conscience has had any training, he will do even an unpleasant duty willingly; and if conscience does not respond when he is asked to do it, the offer of a bribe does him a moral injury. For the future his growing virtue will be stunted, and he will desire an incentive, not knowing that it can only be a degradation.

Parents often undervalue the great power of suggestion. The child continually told that he is naughty finds that he is expected to be naughty. It is his usual condition, and he accepts it. When all deeds are naughty, there is no need for him to try to be otherwise. The word itself loses its value, and drops into nothingness. From childhood to old age we are

influenced by suggestion and praise. We do what those who love us expect us to do, and we are what our friends expect us to be. Even the lazy dullard will try to hurry cheerfully if someone says "How nicely and quickly you are doing that work!" If this is true of older folk, it is doubly true of the child, more easily influenced, more open to suggestion. "Now I'm sure you will be good" is an incentive to goodness. "You naughty boy" is a suggestion which will be too soon obeyed. Many a weary task becomes easy if the taskmaster says "I'm sure you can do it," but remains an abomination under the lash of hard words.

A child should never be suspected of doing wrong. By suspicion he is robbed of his innocence, and is made to understand that evil is expected of him. He may have made a mistake, his action may have been evil in appearance, but he should not be accused. Even when there is proof that he has certainly done wrong, he should be asked kindly to explain, and treated as if he had erred unintentionally, unless he persists in saying that he wished to do wrong—an almost impossible case. The child who lives in an atmosphere of truth will be true. He who sees daily only deeds of perfect honesty will be honest. Morality is not a matter of words; it cannot be taught dogmatically in sentences. It can only be produced by moral practice in those who set

examples, and can only be effectively taught when it is the expression of a kind heart and a pure mind.

In every home there should be religion, and religious teaching. "Religion," said Froebel, in *The Education of Man,* "is the effort to raise to clear consciousness the anticipation that the spiritual self (the spirit of man) was originally one with God, and ought to be in union with God in every position and relation of life. Religion is not a fixture, but a constantly advancing effort, and just on that account has a constant existence." Religious instruction consists in making this clear to the child, in leading him to perceive and understand the laws of his being as an animal, as a man, as part of humanity, as a child of God. To teach a child to say a catechism and repeat a creed, is not to give him religious teaching. He may be apt to answer questions, and fixed in religious dogma, and yet quite without the love and desire to serve which is the foundation of true religion.

"All work, all exercises, which awaken the active powers," writes the Baroness von Marenholtz-Bulow, "which form the capacity for rendering loving services to fellow creatures, will help to lay the groundwork of religion in the child. The awakening of love goes before that of faith; he who does not love, cannot believe, for it is love that discovers to

us the object worthy of our faith. Loving surrender to what is higher than ourselves, to the highest of all, is the beginning of faith. But love must show itself in deeds, and this will be impossible, unless there be the ability to do. A child can no more be educated to a life of religion and faith without the exercise of personal activity, than heroic deeds can be accomplished by words only.''

W. C. Penfold & Co. Ltd., Printers, 183 Pitt Street, Sydney.

KW-168-878